

The Trumpet Sounds, But for Who? A Survey of Contemporary Applications of the Biblical Jubilee

Christopher James Luthy^{1)*}

¹⁾ Biblical Studies Department, University of Divinity, Australia

^{*)} Corresponding author: theluthys@gmail.com

Received: 19 August 2023/Accepted: 29 September 2023/Published: 10 October 2023

Citation (APA Styles): Luthy, Christopher James. (2023). The Trumpet Sounds, But for Who? A Survey of Contemporary Applications of the Biblical Jubilee. *Jurnal Jaffray*, 21(2), 105-129.
<http://doi.org/10.25278/jj.v21i2.858>

Abstract

Since the middle of the twentieth century, the biblical Jubilee has enjoyed an increasing level of prominence in the public sphere. It has been cited as the basis for a number of different movements, traditions and practices, many of which vary greatly in their emphases. This qualitative study surveys and critically analyses each of the major contemporary applications of the biblical jubilee, as represented in the current corpus of academic literature. It is concluded that these applications can be categorised under eight headings. It is also concluded that the significant variation in many of these applications is the product of a variety of hermeneutical approaches. The validity of these approaches and an assessment of the varying applications is to be the subject of future study.

Keywords: Biblical, Contemporary, Jubilee, Trumpet sound, critically analyses

Abstrak

Sejak pertengahan abad ke-20, tahun Yobel yang alkitabiah semakin mendapat perhatian di ranah publik. Hal ini disebut-sebut sebagai dasar bagi sejumlah gerakan, tradisi, dan praktik yang berbeda, banyak di antaranya yang sangat bervariasi dalam penekanannya. Studi kualitatif ini mensurvei dan menganalisis secara kritis masing-masing penerapan utama pada masa kini dari Yobel Alkitabiah, sebagaimana terwakili dalam kumpulan literatur akademis saat ini. Kesimpulannya bahwa aplikasi ini dapat dikategorikan dalam delapan judul. Variasi yang signifikan dalam banyak penerapan ini disebabkan oleh beragamnya pendekatan hermeneutis. Validitas pendekatan-pendekatan ini



dan penilaian terhadap beragam penerapannya akan menjadi subjek penelitian di masa depan.

Kata-kata Kunci: Alkitabiah, Kontemporer, Jubilee, suara terompet, Analisis secara kritis

Introduction

There are surprisingly few references to the biblical Jubilee in early church literature.¹ Hippolytus of Rome and Origen both mentioned the Jubilee far more than their contemporaries. Hippolytus cited the Jubilee as part of his argument to justify why there are one hundred and fifty psalms.² He also associated the Jubilee with Pentecost, arguing that "...there was a shadow in the land of Israel in the year called among the Hebrews "Jobel" (Jubilee) which is the fiftieth year in number, and brings with it liberty for the slave, and release from debt, and the like. And the holy Gospel knows also the remission of the number fifty."³ Similarly, in the *Syriac Miscellanies*, Origen also uses the Jubilee to explain the number of psalms and drew a connection between the Jubilee and Pentecost.⁴

After the early church period, the Jubilee seemingly faded into the background of church history until the year 1300, when Pope Boniface VIII published the Bull "*Antiquorumfida* relation."⁵ The document detailed the provisions for Holy years (also called *Christian Jubilee Years*) which are largely dissimilar to the biblical Jubilee. Since their original inception, there have been twenty-six holy years, many of which have had distinct theological and/or practical emphases (for further detail, see *Catholic Holy Years* below).⁶

¹ A comprehensive survey of Jubilee references in early Church literature can be found in Christopher Luthy, *Rethinking the Acceptable Year* (Eugene, OR: Wipf & Stock, 2019), 206-213.

² Hippolytus. *On the Psalms* 1.3-4 (ANF 5:199-200).

³ Hippolytus. *On the Psalms* 1.3-4 (ANF 5:199-200).

⁴ Origen, "Another Scholium," in *Syriac Miscellanies* (trans. B. H. Cowper; cited 19 May 2023), https://www.earlychristianwritings.com/fathers/syriac_misc.html#53

⁵ H. Thurston, "Holy Year of Jubilee," n.p. [cited 19 May 2023]. <https://www.newadvent.org/cathen/08531c.htm> There is some disagreement as to whether this was the first Christian Jubilee, however it is certainly the first historical Jubilee year for which there is any precise record.

⁶ Brian C. Foley, *The Story of the Jubilee Years* (Lancashire: T Snape, 2000), xiv.

Within Protestantism, the Jubilee slowly gained more prominence, however there were few references during the 16th and 17th centuries as to how it might be applied. In Calvin's commentary on the Law, for example, there are some implicit applications however he focused his attention on the significance of the institution within the life of Israel.⁷ In the 18th century, however, contemporary applications were more common. John Wesley wrote that the Jubilee legislation was symbolic of "... the true liberty from our spiritual debts and slaveries to be purchased by Christ, and to be published to the world by the sound of the gospel."⁸ In the 18th and 19th centuries, the Jubilee became a key theme in fight for the emancipation of slaves in the United States of America, and was frequently mentioned in many of the spirituals which were composed during this period.⁹

It was not until the 1950s, however, that literature concerning the biblical Jubilee focused largely on how it might be applied to contemporary contexts.¹⁰ Since that time, there has been no shortage of writers on the subject, many of which have a distinct perspective on how the Jubilee is best applied in contemporary society. There has not yet, however, been a systematic survey of each of these modern applications. Such a study is important if one is to understand the undergirding arguments for each of these applications (and therefore assess their validity), as well as inform any future interpretations of the Jubilee. The purpose of this paper, therefore, is to critically analyse and survey all major contemporary applications of the biblical Jubilee.

Method

This qualitative study surveys and evaluates each major modern application of the biblical Jubilee. Modern interpretations include those

⁷ John Calvin, "The Year of Jubilee, Vol. 2," in *The Harmony of the Law* (trans. Charles William Bingham, cited 19 May 2023).
<http://www.ccel.org/ccel/calvin/calcom04.pdf>

⁸ John Wesley, "Explanatory Notes on the Bible," n.p. [cited 19 May 2023].
<http://www.biblestudytools.com/commentaries/wesleys-explanatory-notes/leviticus-25.html>

⁹ J. B. T. Marsh, *The Story of the Jubilee Singers* (1892, repr. New York: Dover, 2003), 1-7 and Paul Spray, "Five Areas for Jubilee Today," in *The Jubilee Challenge: Utopia or Possibility*, (ed. Hans Ucko, Geneva: WCC Publications, 1997), 140.

¹⁰ Robert North, *Sociology of the Biblical Jubilee (AnBib 4)* (Rome: Pontifical Bible Institute, 1954), 115.

from the 20th century through to the present time, and include both articles and longer monographs. Those applications that have similar central motifs and hermeneutical underpinnings are then categorized. It is important to note that an assessment of the validity of the various hermeneutical approaches, while important, lies beyond the scope of this study (though it may be the focus of future research).

The following survey includes the majority of modern interpretations of the biblical Jubilee, it is important to note that there are other applications of the Jubilee precepts which have not been included. For example, there are some who would argue that the Jubilee represents an opportunity for each Christian to experience financial blessing and good health.¹¹ Others view the Jubilee as blueprint for individual financial stewardship.¹² Many Korean churches viewed the declaration of a Jubilee year in 1995 as an opportunity to reunite the North and South.¹³ While these and other distinct views warrant exploration, they represent a small minority of the literature, and have therefore not been included in the following study.

Contemporary Applications of the Biblical Jubilee

Land Distribution and Restoration

One interpretation of the Jubilee posits that its primary current application is ensuring just access to land and/or housing. It is argued that the equitable distribution of land is central to the original intention of the Jubilee, and therefore any implementation of the Jubilee must reflect this core purpose.

One notable monograph which supports the Jubilee's focus on land tenure is Jeremy Fager's *Land Tenure and the Biblical Jubilee*.¹⁴ Fager uses the "Sociology of Knowledge" to inform his understanding of the biblical texts, arranging his work according to Mannheim's "three levels of meaning." He argues that the objective meaning of the original Jubilee is

¹¹ Creflo A. Dollar Jnr, *Jesus is our Jubilee* (Georgia: Creflo Dollar Ministries, 1999), 22-23.

¹² Dan L. White, *The Jubilee Principle: God's Plan for Economic Freedom* (Los Angeles: WND Books, 2009), 109-127.

¹³ Paul Spray, "Five Areas," 140.

¹⁴ Jeffrey A. Fager, *Land Tenure and the Biblical Jubilee: Uncovering Hebrew Ethics through the Sociology of Knowledge* (JSOTSS 155; Sheffield: JSOT Press, 1993).

a periodical redistribution of land.¹⁵ The expressive meaning of the Jubilee is a representation of Yahwistic principles, designed to help returning exiles recognise their dependence on Yahweh in view of his ultimate land ownership.¹⁶ The documentary meaning of the Jubilee is fundamentally centred around holiness, justice and economic equity, as implications of Yahweh's sovereign land ownership and the land's status as Yahweh's gift to his people.¹⁷

While Fager stops short of stating whether Jubilee principles can be implemented in the current era, Jill Shook argues that the Jubilee's system of land distribution provides a model for affordable housing.¹⁸ She argues that "Scripture shows ... that homes cannot be separated from the land", and therefore the Jubilee summons people to provide affordable housing for those who have none.¹⁹ Shook cites several examples of churches and other organisations which provide safe housing for those who couldn't otherwise afford it.²⁰

Contrary to Fager, Shook views Leviticus 25 as being pre-exilic. She refers to the Old Testament law (Exod. 16; Lev. 19:9, 23:22, 25; Deut. 15:4) to demonstrate the importance of land, debt forgiveness, the Sabbath, and economic equality, and cites the prophets (Isa. 5:6-9; Hos 4:3) pronouncing judgment on those who exploit the poor.²¹ Shook then argues for Jesus' fulfilment of the Messianic prophecies by proclaiming a Jubilee (Luke 4:16-18), which was later fulfilled by those in the early church who sold their possessions and gave to the poor (Acts 2:40-42, 44-45, 4:34-35).²² Thus, it is argued that Jesus calls the present-day church to pursue "... just access to resources, land, and a decent place to live for everyone" in fulfilment of the Jubilee.²³

¹⁵ Jeffrey A. Fager, *Land Tenure and the Biblical Jubilee: Uncovering Hebrew Ethics through the Sociology of Knowledge*, 21-23, 95-97.

¹⁶ *Ibid.*, 108-111.

¹⁷ *Ibid.*, 116-118.

¹⁸ Jill Shook, "What does the Bible say about Today's Housing Crisis? Land, Limits and Jubilee Hospitality," *CE* 5 (2009): 89-92. Shook's arguments are explored in greater depth in Jill Shook, ed., *Making Housing Happen: Faith-based Affordable Housing Models* (Oregon: Wipf and Stock, 2006).

¹⁹ Jill Shook, "What does the Bible say about Today's Housing Crisis? Land, Limits and Jubilee Hospitality," 89, 93.

²⁰ Jill Shook, *Making Housing Happen: Faith-based Affordable Housing Models*, 56-72.

²¹ *Ibid.*, 30-34.

²² *Ibid.*, 34-39.

²³ *Ibid.*, 38, 41.

Debt Cancellation

A second understanding of the Jubilee's present-day application is the cancellation of debts held by developing countries in order to alleviate poverty and fight injustice. An international coalition of organisations have united to lobby governments and banks to cancel the debts of impoverished countries.²⁴ The biblical Jubilee is viewed as the inspiration behind this world-wide movement, which seeks to "... end unjust debt and the poverty and inequality it perpetuates ... Our work is inspired by the ancient concept of the Jubilee, a periodic resetting of debts, and everything it represents – debt cancellation, celebration, hope, restoration, redistribution and justice."²⁵

While there are many who interpret the Jubilee as a general call for justice (which includes debt cancellation), there is a significant body of people and organisations which focus their attention almost entirely on unjust debts. It is helpful, therefore, to distinguish this category as having a distinct perspective.

While the Jubilee organisations in Australia, the United Kingdom and the United States of America all briefly mention the biblical Jubilee, the modern movement has no formal links with any religious groups.²⁶ Rather, the Jubilee movement is designed to unite people all of faiths in the fight against poverty.²⁷ Jubilee USA does, however, provide a *Jubilee Congregations Handbook* which provides a theological basis for the debt cancellation campaign.²⁸

The handbook cites Leviticus 25:9-10, before describing the Jubilee as a pre-exilic institution designed to restore right practices, alleviate

²⁴ Debt Justice, "Who We Are," n.p. [cited 19 May 2023].
<https://debtjustice.org.uk/about/how-we-work>

²⁵ Debt Justice, "Who We Are," n.p. [cited 19 May 2023].
<https://debtjustice.org.uk/about/how-we-work>

²⁶ Jubilee Australia, "What We Do," 2023 [cited 19 May, 2023].
<https://www.jubileeaustralia.org/about-us/our-mission>; Debt Justice, "Who We Are," n.p. [cited 19 May 2023]. <https://debtjustice.org.uk/about/how-we-work>; Jubilee USA Network, "What We Believe," n.p. [cited 19 May 2023],
<http://www.jubileeusa.org/about-us>

²⁷ Debt Justice, "People of Faith in Action," n.p. [cited 19 May 2023],
<https://debtjustice.org.uk/people-faith-action>

²⁸ Jubilee USA Network, "Jubilee Congregations Handbook," 44-45 [cited 19 May 2023]. <https://www.jubileeusa.org/faith/jubilee-congregations/jubilee-congregations-information/jubilee-congregations-handbook.html>

suffering and renew hope for all people.²⁹ Christ is then referenced as proclaiming the Jubilee (Luke 4:16-19), which is described in terms of the restoration of balance and the redemption of life.³⁰ While there is no explicit link made between international debts and the Jubilee, the handbook nonetheless argues that a believer's response to the Jubilee should be that of fighting debt and poverty in order to restore right relationships between nations and peoples.³¹

The World Council of Churches (WCC) also affirmed the call for debt cancellation in the new millennium.³² At the Eighth Assembly of the WCC held in 1998, the council called on member churches and the wider ecumenical movement to work for debt cancellation of indebted, impoverished countries, and debt reduction of "severely indebted middle-income countries."³³ The WCC also appealed to the leaders of the G8 nations to cancel and/or reduce debts for countries in severe need, and to engage in a process of global economic reform to promote a more just system of wealth distribution and to prevent future cycles of debt.³⁴

John Goldingay's article *Jubilee Tithe* also argues for the cancellation of debts held by developing countries, however it also argues that economic interventions must go beyond debt relief.³⁵ Goldingay argues that the biblical portrait of tithing parallels the Jubilee, since both are primarily concerned with release.³⁶ Thus, while Goldingay argues in favour of debt cancellation, he also believes that followers of Jesus should practice a "Jubilee tithe", whereby they direct their tithes to causes which will address injustice in developing countries.³⁷

²⁹ Jubilee USA Network, "Jubilee Congregations Handbook," 44 [cited 19 May 2023]. <https://www.jubileeusa.org/faith/jubilee-congregations/jubilee-congregations-information/jubilee-congregations-handbook.html>

³⁰ Ibid., 44-45.

³¹ Ibid., 45.

³² World Council of Churches. "The Debt Issue: A Jubilee Call to End the Stranglehold of Debt on Impoverished Peoples." n.p. [cited 19 May 2023]. <http://www.oikoumene.org/en/resources/documents/wcc-programmes/public-witness-addressing-power-affirming-peace/poverty-wealth-and-ecology/neoliberal-paradigm/debt-issue-a-jubilee-call.html>

³³ Ibid.

³⁴ Ibid.

³⁵ John Goldingay, "Jubilee Tithe," *Transformation* 19, no. 3(2002): 198. <https://doi.org/10.1177/026537880201900305>

³⁶ John Goldingay, "Jubilee Tithe," 203.

³⁷ John Goldingay, "Jubilee Tithe," 205.

Restoration of Justice

The third understanding of the Jubilee is that it is designed to address various injustices through distributive, programmatic and retributive means. In particular, many writers argue that the Jubilee responds to social, political, economic and ecological injustices.³⁸ While there are some articles and books included in this category which do not address these all of the above injustices, they nonetheless have an overriding distributive justice motif and are therefore best categorised under this heading.

While this position is held by a large number of scholars, activists and other writers, it has been made particularly well-known by John Yoder's book *The Politics of Jesus*.³⁹ Yoder's thesis is primarily grounded in ethical methodology rather than biblical exegesis, though he nonetheless spends considerable time exploring the Gospel of Luke and sections of Paul's letter to the Romans.⁴⁰ He concludes that Jesus' message was one of radical Christian pacifism, which was announced (in part) by the Nazareth manifesto where Jesus inaugurated the year of Jubilee.⁴¹ Jesus' Jubilee proclamation was designed to be "... a visible socio-political, economic restructuring of relations among the people of God".⁴² Yoder spends little time examining in specific terms how the Jubilee should be applied, focusing rather on the system of social ethics which he believes followers of Jesus are called to.⁴³

³⁸ Richard H. Lowery, *Sabbath and Jubilee* (UBT; Missouri: Chalice, 2000), 148-152; John H. Yoder, *The Politics of Jesus* (2nd ed.; Grand Rapids, MI: Eerdmans, 1994), 60-69.

³⁹ John H. Yoder, *The Politics of Jesus*. Other books and articles that are part of this category include: Richard H. Lowery, *Sabbath and Jubilee*; F. Ross Kinsler and Gloria Kinsler, eds., *God's Economy: Biblical Studies from Latin America* (New York: Orbis, 2005); F. Ross Kinsler and Gloria Kinsler, *The Biblical Jubilee and the Struggle for Life: An Invitation to Personal Ecclesial and Social Transformation* (New York: Orbis, 1999); Kim Tan, *The Jubilee Gospel* (Buckinghamshire: Authentic, 2008); André Trocmé, *Jesus and the Nonviolent Revolution* (Walden, NY: Plough Publishing House, 2014); Christopher Johnson, "Jubilee Ministry: The Bridge between Loving God and Loving Neighbour," *ATR* 92, no. 4 (2010): 799-805, https://www.anglicantheologicalreview.org/wp-content/uploads/2020/02/johnson_92.4.pdf; Ronald J. Sider, *Rich Christians in an Age of Hunger* (Nashville: Thomas Nelson, 2005), 87-94, 261-263.

⁴⁰ Ronald J. Sider, *Rich Christians in an Age of Hunger*, vii, 21-54, 193-211.

⁴¹ *Ibid.*, 60.

⁴² *Ibid.*, 32.

⁴³ Ronald J. Sider, *Rich Christians in an Age of Hunger*, 60-75.

Retributive Justice

Kawashima's study *The Jubilee Year and the Return of Cosmic Purity* argues that the Jubilee was a symbolic means to atone for "socio-economic pollution."⁴⁴ While Kawashima admits that there is a lack of any explicit mention of purity, pollution or atonement in Leviticus 25:8-55, he nonetheless makes a persuasive case that the specific purpose of the Jubilee was to address socio-economic injustices (particularly regarding slavery and loss of land).⁴⁵ He does not, however, address the Nazareth discourse or how the Jubilee might be practiced in a contemporary context.

Distributive Justice

Some authors also highlight ecological justice as an important imperative of the biblical Jubilee.⁴⁶ It is argued that Leviticus 25:23, which refers to the Israelites as tenants of Yahweh's land, demonstrates that a right understanding of the Jubilee includes an awareness and appreciation of the world as the gracious gift of God.⁴⁷ Moreover, since there is an intrinsic link between economic decisions and ecological impacts, the Jubilee is seen as a call to "break the cycle of production and consumption in order to rest and renew our possibilities to survive and to leave to future generations the great but diminishing resources of our planet."⁴⁸ While there are few (if any) who are calling for land to lie fallow for an entire year, the principle of environmental conservation has been recognised as a modern jubilee ordinance.⁴⁹

There are a large number of writers who list social justice as an important application of the Jubilee, identifying it as a key purpose in both the Old Testament ordinances and Jesus' Nazareth discourse.⁵⁰ How one might practice Jubilee social justice, however, is further

⁴⁴ Robert S. Kawashima, "The Jubilee Year and the Return of Cosmic Purity," *The Catholic Biblical Quarterly* 65, no. 3 (July 2003): 371, <https://www.jstor.org/stable/43725007>

⁴⁵ *Ibid.*, 371-372.

⁴⁶ Richard H. Lowery, *Sabbath and Jubilee*, 151-152; F. Ross Kinsler and Gloria Kinsler, *The Biblical Jubilee and the Struggle for Life*, 86-87.

⁴⁷ Richard H. Lowery, *Sabbath and Jubilee*, 152.

⁴⁸ F. Ross Kinsler and Gloria Kinsler, *The Biblical Jubilee and the Struggle for Life*, 86.

⁴⁹ Paul Spray, "Five Areas," 9-11.

⁵⁰ Yoder, *The Politics of Jesus*, 89; Kinsler and Kinsler, *The Biblical Jubilee and the Struggle for Life*, 89. Trocmé, *Jesus and the Nonviolent Revolution*, 36.

reaching than the original precepts in Leviticus 25. As one writer argues, "... Jubilee Ministry can be as simple as a pantry shelf in a church closet that holds basic food supplies for a person in need, or as sophisticated as a multimillion dollar agency providing housing, case management, and medical resources to underserved populations in large cities."⁵¹ It is argued that since Jesus' proclamation of Jubilee was accompanied by advocacy of the poor and marginalised, followers of Jesus should similarly confront and overcome any structures and prejudices which support impoverishment and marginalisation.⁵²

Interestingly, Croatto argues that any modern year of Jubilee should focus more on the social and economic values of the prophets (particularly Isaiah, Amos and Habakkuk) than the text in Leviticus 25.⁵³ He argues that Leviticus fails to address the social factors which cause poverty and indebtedness, whereas the prophets criticise the sources of injustice.⁵⁴ Thus, one should not aim for a "year" of Jubilee to confront injustice, so much as one should aim for a "time" of Jubilee.⁵⁵

Economic justice is also listed as an important application of the Jubilee. It is argued that the Jubilee summons followers of Jesus to programs of action which aim to ensure all people have enough to survive and flourish.⁵⁶ While these courses of actions vary from writer to writer, there is an apparent level of collective agreement that international debt cancellation is of primary concern.⁵⁷ In a similar vein to group 2, the cancellation of debts in the biblical Jubilee is seen as a blueprint for modern action; followers of Jesus should pressure governments and banks to cancel the debts of developing countries.⁵⁸

Programmatic Justice

Those that argue for economic justice often also argue for political justice, claiming that there are many political and ideological systems which maintain (or even promote) marginalisation and

⁵¹ Johnson, "Jubilee Ministry," 800.

⁵² Kinsler and Kinsler, *The Biblical Jubilee and the Struggle for Life*, 88.

⁵³ José Severino Croatto, "Leviticus Jubilee Year to the Prophetic Liberation Time," in *God's Economy: Biblical Studies from Latin America*, eds. F. Ross Kinsler and Gloria Kinsler (New York: Orbis, 2005), 107-108.

⁵⁴ *Ibid.*, 108.

⁵⁵ *Ibid.*, 108.

⁵⁶ Lowery, *Sabbath and Jubilee*, 149.

⁵⁷ Lowery, *Sabbath and Jubilee*, 150; Spray, "Five Areas," 135-36, 150-64.

⁵⁸ Lowery, *Sabbath and Jubilee*, 149-151.

impoverishment.⁵⁹ Unjust systems which have been identified include governments, institutions, religions and businesses at the local, national and international level.⁶⁰ As a result of this, Spray argues for a multi-tiered response to unjust political decisions (particularly in regards to unjust debts), spear-headed by the development of an authority to govern labour standards and to counteract company monopolies.⁶¹ Kinsler calls for a global jubilee which would address "... the efficiency and destructive nature of the system, a real historical rupture that would interrupt the 'progress' and the 'development' that we are offered."⁶² Other writers, however, are less prescriptive, arguing that the Jubilee calls followers of Jesus to confront and overcome any system (or any abuse within a system) which perpetuates injustice.⁶³

Eschatological Salvation

A fourth understanding of the Jubilee is that it is primarily eschatological.⁶⁴ In Robert Sloan's dissertation, he argues that the predominant, historical use of the Jewish Jubilee precepts was eschatological.⁶⁵ While Sloan recognises the socio-economic nature of the Mosaic Jubilee laws, he also identifies what he believes to be a gradual shift in focus towards an eschatological understanding of the Jubilee.⁶⁶ While this is most evident in the Qumran document *11QMelchizedek*, Sloan also argues that the passages from Isaiah which Jesus quoted during his Nazareth discourse were also primarily eschatological.⁶⁷ The emotional response of the listeners is viewed as evidence that the Nazareth discourse was intended to be a Messianic

⁵⁹ Spray, "Five Areas," 136-37; Kinsler and Kinsler, *The Biblical Jubilee and the Struggle for Life*, 88-92.

⁶⁰ Kinsler and Kinsler, *The Biblical Jubilee and the Struggle for Life*, 88-92; Spray, "Five Areas," 136-7.

⁶¹ Spray, "Five Areas," 137.

⁶² Kinsler and Kinsler, *God's Economy*, 57.

⁶³ Kinsler and Kinsler, *The Biblical Jubilee and the Struggle for Life*, 88-92; Spray, "Five Areas," 157-60.

⁶⁴ Robert Bryan Sloan, *The Favourable Year of the Lord: A Study of Jubiliary Theology in the Gospel of Luke* (Austin, Texas, Schola Press, 1977), 166.

⁶⁵ *Ibid.*, 168.

⁶⁶ Robert Bryan Sloan, *The Favourable Year of the Lord: A Study of Jubiliary Theology in the Gospel of Luke*, 169-170, 172.

⁶⁷ Robert Bryan Sloan, *The Favourable Year of the Lord: A Study of Jubiliary Theology in the Gospel of Luke*, 168-70.

claim which inaugurated the “year of the Lord’s favour” (Luke 4:19).⁶⁸ Thus, Sloan argues that Luke used the Jubilee to serve “... the theological function of a paradigmatic, Old Testament *Vorbild* of the present / future eschatological salvation of God that has been inaugurated by and will be consummated through Jesus the Christ.”⁶⁹

The image of the Jubilee is seen as having far-reaching practical applications, particularly for the Church.⁷⁰ Sloan argues that the Jubilee calls followers of Jesus to proclaim the coming day of the Lord and to practice mercy towards others, particularly the poor.⁷¹ This practice of mercy is primarily a proclamation of ἄφεσις, which Sloan argues is central to understanding the original jubilee precepts. This proclamation of ἄφεσις should, however, emphasise “... the present salvation of God through Jesus Christ, over against, on the other hand, the social (“physical”) features of that same salvation.”⁷² Similarly, Bruno argues that Jubilee is fundamentally about forgiven sin and the restoration of the relationship between God and his people, thus any social-economic interventions must be grounded in the spiritual/covenantal aspects of the Jubilee.⁷³

Present Ethical Paradigm and Future Hope

Arguably the most popular current interpretation of the Jubilee posits that it has eschatological/soteriological *and* present/ethical significance.⁷⁴ While this view is similar to the previous one, it stands in contradistinction to it by arguing that all principles of the Jubilee (including social, political and salvific) should be reflected equally in applying the Jubilee.⁷⁵ That is, one cannot emphasise one part of the Jubilee without distorting its overall intent, since all the Jubilee

⁶⁸ Ibid., 170.

⁶⁹ Ibid., 166.

⁷⁰ Ibid., 176-7.

⁷¹ Ibid., 176-177.

⁷² Ibid., 180-181.

⁷³ Christopher Bruno, “Jesus is our Jubilee’ ... But How? The OT Background and Lukan Fulfillment of the Ethics of Jubilee,” *JETS* 53, no. 1 (2010): 100, https://www.etsjets.org/files/JETS-PDFs/53/53-1/JETS_53-1_081-101_Bruno.pdf

⁷⁴ Robert North, *Sociology of the Biblical Jubilee*, 231.

⁷⁵ David L. Baker, “The Jubilee and the Millennium Holy Years in the Bible and Their Relevance Today,” *Themelios* 24, no. 1 (1998): 54, <https://tgc-documents.s3.amazonaws.com/themelios/Themelios24.1.pdf>

principles are designed “... to be the foundational principles for life in the kingdom of God.”⁷⁶ Thus, a right application of the Jubilee recognises that:⁷⁷

- 1) It is both proclaimed and enacted
- 2) It is both spiritual and physical
- 3) It is both for Israel and the nations
- 4) It is both present and eschatological.

The historical shifts in the meaning of the Jubilee from its initial inception through to the time of Christ give grounding to these different meanings. As Bergsma has observed, the Jubilee was originally “... intended as earnest legislation which addressed socio-economic inequalities for pre-monarchic Israel.”⁷⁸ It later developed a primarily eschatological/messianic sense during the exilic period, as evidenced by Ezekiel and Isaiah, and in the Second Temple literature.⁷⁹ Finally, some Second Temple texts demonstrate that the Jubilee was used for chronological purposes, whereby the eschatological meaning of the Jubilee was viewed as the end of the chronological schemes.⁸⁰ Thus, it is argued that it is not unreasonable to apply these different historical meanings to the Jubilee today.

The main argument for this understanding of the Jubilee, however, is centred around Jesus’ Nazareth proclamation. While some other understandings of the Jubilee are based solely on Leviticus 25, proponents of this perspective invariably employ a canonical hermeneutic to approach relevant Old Testament passages in the light of Jesus’ person and ministry (particularly in regards to Luke 4). It is argued that Jesus proclaimed a year of Jubilee in conjunction with his announcement of the kingdom of God, and therefore the Jubilee is both a present reality and a future hope (in the same way that the kingdom of

⁷⁶ Donald W. Blosser, “Jesus and the Jubilee: The Year of Jubilee and Its Significance in the Gospel of Luke,” (PhD diss., The University of St Andrews, 1979), 150.

⁷⁷ Paul Hertig, “The Jubilee Mission of Jesus in the Gospel of Luke: Reversals of Fortunes,” *Missiology: An International Review* 26, no. 2 (April 1998): 177, <https://doi.org/10.1177/009182969802600206>

⁷⁸ John S. Bergsma, *The Jubilee from Leviticus to Qumran: A History of Interpretation*. (VTSup 115, Boston: Brill, 2007), 2.

⁷⁹ *Ibid.*, 2-3.

⁸⁰ John S. Bergsma, *The Jubilee from Leviticus to Qumran: A History of Interpretation*, 3-4.

God is).⁸¹ That is, the Jubilee provides both a present paradigm for social, economic and political reform and freedom from sin, and a foretaste of what shall be experienced at the consummation of the kingdom.⁸² Consequently, Jesus' Nazareth proclamation elevates the Jubilee from being an eschatological hope to also being a present reality; it is an announcement of "... the change from the old to the new order, the inauguration of the kingdom of God."⁸³

Within this understanding of the Jubilee, however, there are still significant differences in how the Jubilee should be interpreted and applied. David Baker argues that the Jubilee's relevance can be summarised under the headings of rest (for the land and for people), freedom (from social and spiritual oppression) and restoration (whereby land is recognised as God's gift to people).⁸⁴ Sharon Ringe holds that the Jubilee images in the Synoptic gospels have (at least) five contemporary implications: they show Christ as the herald of the Jubilee, they demonstrate the importance of justice (particularly for the poor), they emphasize forgiveness and liberation, they present God as sovereign, and they provide insight into the relationship between eschatology and human responsibility.⁸⁵ John Nolland argues that the Jubilee release should be understood as encompassing "... spiritual restoration, moral transformation, rescue from demonic oppression, and release from illness and disability."⁸⁶ Christopher Wright holds a position which is similar to the aforementioned interpretations, however he focuses on the application of the Jubilee more than most writers.⁸⁷ Moreover, Wright

⁸¹ Blosser, "Jesus and the Jubilee," 98-99, 150; Carlos H. Abesamis, *A Primer on the Biblical Jubilee* (STBTBM 2; London: Columban Faith and Justice Office, 2000), 38-39.

⁸² Blosser, "Jesus and the Jubilee," 150-151.

⁸³ Sharon H. Ringe, "The Jubilee Proclamation in the Ministry and Teaching of Jesus: A Tradition-Critical Study in the Synoptic Gospels and Acts," (PhD diss., Union Theological Seminary, 1981), 266.

⁸⁴ Baker, "The Jubilee and the Millennium Holy Years," 55-64.

⁸⁵ Sharon H. Ringe, *Jesus, Liberation, and the Biblical Jubilee: Images for Ethics and Christology* (Oregon: Wipf and Stock, 2004), 91-98.

⁸⁶ John L. Nolland, *Luke* (WBC 35A-35C; ed. Ralph P. Martin; Dallas: Word, 1989), 1:202.

⁸⁷ Christopher J. H. Wright, "Biblical Paradigms of Redemption: Exodus, Jubilee and the Cross," in *Transforming the World: The Gospel and Social Responsibility* (ed. Jamie A. Grant and Dewi A. Hughes (Nottingham: Inter-Varsity, 2009), 68-93; Wright, *The Mission of God*, 289-323; Christopher J. H. Wright, "Year of Jubilee," *ABD* 3 (1992): 1025-1030; Christopher J. H. Wright, *Old Testament Ethics for the People of God* (rev. and enl. ed. Nottingham: Inter-Varsity, 2004).

has a unique approach to how the Jubilee should be understood; he argues that the Jubilee should be interpreted typologically (in terms of how Jesus applied the Jubilee in the age he inaugurated), paradigmatically (in order to discern any ethical implications the Old Testament institution has for contemporary contexts) and eschatologically.⁸⁸

His typological approach affirms that Jesus announced the eschatological reign of God in fulfilment of the Old Testament promises (particularly through the Nazareth manifesto), and that Jesus' teachings regarding forgiveness, release from financial debts, future hope, and eschatological restoration are all Jubilee concepts.⁸⁹ The eschatological approach views the inherent hope of the Old Testament Jubilee in the light of "God's final intervention for messianic redemption and restoration", and thus serves to inspire hope and vigilance in practicing Jubilee ethics.⁹⁰

While Wright's typological and eschatological approaches may have some significant implications, it is his paradigmatic approach which has the clearest applications for modern contexts. Wright views Israel's paradigm of the Jubilee through economic, social and theological angles.⁹¹ He argues that the economic dimension of the Jubilee facilitated families having the resources and opportunities to be able to provide for themselves, and that in the current context, this could be applied through the discouragement of massive private accumulation and restoring to people genuine opportunities to participate in the economic life of a community.⁹² The social dimension is understood as being fundamentally about the restoration of social dignity and the economic viability of family units, to which Wright argues there are many parallel applications; from the ending of third-world debt through to the writing and editing of welfare legislation.⁹³ Wright then argues that the theological truths inherent in the Jubilee have significant implications for modern evangelistic missions, since the Jubilee taught people to "face

⁸⁸ Christopher J. H. Wright, *The Mission of God*, 296; Wright, *Old Testament Ethics*, 205-210.

⁸⁹ Christopher J. H. Wright, *Old Testament Ethics*, 205-206.

⁹⁰ *Ibid.*, 205-206.

⁹¹ *Ibid.*, 296-300.

⁹² Christopher J. H. Wright, *Old Testament Ethics*, 296-297.

⁹³ Christopher J. H. Wright, "Biblical Paradigms of Redemption," in *Transforming the World* (ed. Grant and Hughes), 84-85.

the sovereignty of God, trust his providence, know his redemptive action, experience his atonement, practice his justice, and hope in his promise.”⁹⁴

Spirituality

The sixth understanding of the Jubilee posits that the biblical Jubilee traditions serve to provide a pattern of spirituality for the twenty-first century.⁹⁵ That is, the Jubilee should be applied reflectively; it is an invitation for personal and communal transformation as people open their hearts to the Jubilee concepts of recreation, release and restoration.⁹⁶

One proponent of this understanding, Maria Harris, argues that the themes of letting the land rest, forgiveness, the proclamation of liberty, justice and celebration all provide opportunities for contemplation and personal reflection. For example, she argues that the Jubilee call to let the land lie fallow is, among other things, an opportunity to “... savor the stillness and the solitude, knowing it is neither idleness nor laziness.”⁹⁷ While Harris does believe that contemplation and meditation on the Jubilee should work hand-in-hand with practical actions, the main body of her work focuses on how the Jubilee should be applied as a comprehensive spirituality.⁹⁸

Similarly, in her book *Jubilee Time*, Harris provides a series of works designed to facilitate personal reflection for women in their second half of life, and as a programmatic series of rituals which help women “interpret” their lives.⁹⁹ She organises her book according to the Jubilee rituals of crossing the threshold, hallowing the Sabbath, proclaiming freedom, the Jubilee journeys, taking inventory, telling our story, and singing our gratitude.¹⁰⁰ Each of these rituals and themes has sets of reflective, personal questions which are designed to help readers

⁹⁴ Christopher J. H. Wright, “Year of Jubilee,” 1029.

⁹⁵ Maria Harris, *Proclaim Jubilee! A Spirituality for the Twenty-First Century* (Kentucky: Westminster John Knox, 1996), xiv.

⁹⁶ Frank T. Griswold, *Going Home: An Invitation to Jubilee* (Boston: Cowley, 2000), 8-9, 12-13; Maria Harris, *Proclaim Jubilee! A Spirituality for the Twenty-First Century*, xiv.

⁹⁷ Maria Harris, *Proclaim Jubilee! A Spirituality for the Twenty-First Century*, 34.

⁹⁸ Maria Harris, *Proclaim Jubilee! A Spirituality for the Twenty-First Century*, 2, 16.

⁹⁹ Maria Harris, *Jubilee Time: Celebrating Women, Spirit, and the Advent of Age* (New York: Bantam, 1996), xvii-xviii.

¹⁰⁰ Harris, *Jubilee Time*, 1, 29, 57, 87, 114, 142, 173.

experience personal re-creation and transformation as they undertake “the spirituality of Jubilee.”¹⁰¹

Griswold has authored a series of meditations based on Jubilee themes which are also designed to encourage personal and corporate reflection and change.¹⁰² He argues that the Jubilee year originally represented to Israel an invitation to enter more fully into communion with God and to better understand his transformational work, and that a similar invitation exists for people today.¹⁰³ He writes, however, that before one can enter into the work of God, there must be personal and corporate transformation and it is to this end that he writes the book.¹⁰⁴ Thus, the Jubilee is applied when one is repaired and transformed in order that he/she might “... enter wholeheartedly into God’s work of repairing the world”.¹⁰⁵

Catholic Holy Years

The seventh interpretation of the Jubilee is that held by the Roman Catholic Church. They argue that the Hebrew Jubilee Years described in Leviticus 25 have been superseded by Christian Jubilee Years (also called Holy Years), first instituted by Pope Boniface VIII in 1300AD.¹⁰⁶ Where the Jewish Jubilees focused on social reinstatement or reorganisation, Christian Jubilees are decidedly spiritual in character.¹⁰⁷ While many scholars argue that Christian Jubilee years are a spiritualised continuation of the Hebrew Jubilee years, the distinct differences between the two are unmistakable. Indeed, as Thurston has admitted, “... it is difficult to judge how far any sort of continuity can have existed between the two.”¹⁰⁸

The Bull “*Antiquorumfida relation*” published by Pope Boniface VIII on February 22, 1300 details the aim of these Christian Jubilees; they allow believers to receive, “... not only ample and copious, but the fullest

¹⁰¹ Harris, *Jubilee Time*, xxvi.

¹⁰² Griswold, *Going Home*, 8.

¹⁰³ Ibid., 7.

¹⁰⁴ Ibid., 8.

¹⁰⁵ Ibid., 9.

¹⁰⁶ Thurston, “Holy Year of Jubilee,” n.p.

¹⁰⁷ Foley, *The Story of the Jubilee Years*, xi.

¹⁰⁸ Thurston, “Holy Year of Jubilee,” n.p.

pardon of all their sins.”¹⁰⁹ That is, Christian Jubilee Years are an opportunity for all debts incurred by sins (already forgiven) to be cancelled.¹¹⁰

There are, however, certain conditions which must be met in order to receive this Indulgence.¹¹¹ The specific conditions for each Jubilee are determined by the Roman pontiff and detailed in a papal Bull, however there are three provisions which are unchanging; those that are to receive the Jubilee Indulgence must partake in confession, Communion, and they must visit each of the four basilicas within a specified timeframe.¹¹² In practice, this has meant that in recent Jubilee years, millions of people who reside outside of Rome have made a pilgrimage to the city.¹¹³ Since the Jubilee year of 1750, however, there have been extended periods after the Jubilee years in which those who are unable to make the journey to Rome are able attain the Jubilee Indulgence, provided they meet another set of conditions determined by the Roman pontiff.¹¹⁴

When Pope Boniface VIII first instituted Christian Jubilees, he originally intended that they occur once every hundred years.¹¹⁵ In the early 14th century, however, there were many who were appealing to the pontiff for an earlier Jubilee.¹¹⁶ Clement VI, therefore, announced another Jubilee year in 1350.¹¹⁷ Since that time, Jubilee years have been declared at somewhat irregular intervals, though from 1450 to 1775 they occurred every twenty-five years.¹¹⁸ In total, there have been twenty-six Christian Jubilee years since 1300AD.¹¹⁹

Since at least 1650, *Extraordinary Jubilees* have also been announced when there have been significant supplications to be offered, doctrinal

¹⁰⁹ Desmond O'Grady, *Rome Reshaped: Jubilees 1300-2000* (New York: Continuum, 1999), 61-62.

¹¹⁰ Foley, *The Story of the Jubilee Years*, xi.

¹¹¹ Herbert Thurston, *The Holy Year of Jubilee* (1900; repr., Montana: Kessinger, 2009), 350-351.

¹¹² Thurston, “Holy Year of Jubilee,” n.p.

¹¹³ O'Grady, *Rome Reshaped*, 36.

¹¹⁴ Thurston, *The Holy Year of Jubilee*, 351; Thurston, “Holy Year of Jubilee,” n.p.

¹¹⁵ Desmond O'Grady, *Rome Reshaped: Jubilees 1300-2000*, 62.

¹¹⁶ Desmond O'Grady, *Rome Reshaped: Jubilees 1300-2000*, 67.

¹¹⁷ *Ibid.*, 67-68.

¹¹⁸ Foley, *The Story of the Jubilee Years*, xiv.

¹¹⁹ *Ibid.*

issues to be settled, or special commemorations held.¹²⁰ Extraordinary Jubilees often also accompany the accession of a new pontiff to the papacy.¹²¹ They therefore occur much more often than ordinary Jubilee years, though they do not necessarily last for 12 months.¹²² Extraordinary Jubilees are often accompanied by an opportunity to attain an ordinary plenary indulgence (if certain conditions are met) or the great indulgence (for which the required conditions are much more onerous).¹²³

Anniversary Celebration

The eighth and final group views the Jubilee as having a primarily celebratory function. While the Latin *Jubilaeus* from which “Jubilee” is derived is not etymologically linked to *jubilo* (and its derivative “jubilation”),¹²⁴ the similarities in pronunciation between the two contribute to the Jubilee being understood as a celebration. Moreover, the declaration of a Jubilee year would no doubt have been a proclamation of joy for many, so it is to some degree appropriate that the two be associated.¹²⁵ In any case, it is clear that the English words “jubilee” and “jubilation” are now considered to be largely synonymous.¹²⁶ It is not at all uncommon for the title “Jubilee” to be attached to any anniversary or celebration. For example, in 1991, the 700th anniversary of the Swiss Confederation was celebrated as a Jubilee year.¹²⁷ Oftentimes, however, Jubilee celebrations mark a specific period of time; twenty-five-year anniversaries are considered “Silver Jubilees,” fifty year anniversaries are “Golden Jubilees” and seventy-five year anniversaries are “Diamond Jubilees.” Platinum Jubilees are also sometimes celebrated. Of these, it is the fifty-year anniversaries which are most popular and which have the clearest association with the biblical Jubilee.

¹²⁰ Foley, *The Story of the Jubilee Years*, xiv; Thurston, *The Holy Year of Jubilee*, 272-393.

¹²¹ Thurston, *The Holy Year of Jubilee*, 373.

¹²² *Ibid.*, 272-393.

¹²³ Thurston, “Holy Year of Jubilee,” n.p.

¹²⁴ Thomas Carson and Joann Cerrito, eds., *New Catholic Encyclopedia* (2d ed.; 15 vols.; New York: Gale, 2003), 1062.

¹²⁵ Thurston, “Holy Year of Jubilee,” n.p.

¹²⁶ Robert North, *Sociology of the Biblical Jubilee*, 98.

¹²⁷ Paul Spray, “Five Areas,” 140-44.

There are also, however, many variations on the time periods attached to Silver, Gold and Diamond Jubilees. In relation to monarchs, for example, Diamond Jubilees are typically celebrated after 60 years reign.¹²⁸ George III was the first of the British Monarchs to celebrate an anniversary as a Jubilee, celebrating his Golden Jubilee in 1809.¹²⁹ More recently, Queen Elizabeth II celebrated her Platinum Jubilee in 2022.

Any association Jubilee anniversaries have with the biblical Jubilee are tenuous at best. Anniversaries are not associated with any of the major themes or practices in the original Jubilee legislation or any other Jubilee text. Associations are based on the celebratory nature of the Jubilee, the forty-nine/fifty-year cycle and Jesus' messianic fulfilment of the Jubilee. Nonetheless, it is not uncommon to see Scriptural texts cited as the foundation for Jubilee anniversaries (both religious and secular).

Conclusion

Contemporary interpretations and applications of the biblical Jubilee can be categorised into eight groups, each with distinct emphases. Each of these various applications also represent differences regarding how the biblical Jubilee precepts in texts such as Lev 25:8-55 should be interpreted and emphasised. That is, some of the more major differences in application exist as a result of how various biblical texts are understood. If, therefore, one is to assess the validity of a particular application of the Jubilee, one must start with determining the most valid hermeneutical approach. This is no easy task. The standard evangelical approach would be to read all Old Testament texts in light of the person and ministry of Christ, while questions about the interpretation of Law texts have their own hermeneutical difficulties. Finally, as Ringe has noted, the Jubilee traditions themselves are quite peculiar, and should perhaps be interpreted as images rather than a set of prescriptions.¹³⁰ Comments such as these do not deny the validity of the

¹²⁸ Silver and Gold Jubilees are still 25 and 50 years respectively.

¹²⁹ Buckingham Palace Web Team, "Royal Jubilees: An Introduction." n.p. [cited 19 May, 2023]. <http://www.thediamondjubilee.org/royal-jubilees-introduction>

¹³⁰ Sharon H. Ringe, *Jesus, Liberation, and the Biblical Jubilee: Images for Ethics and Christology*, 91.

Jubilee being applied in contemporary contexts. They do, however, reinforce the need for appropriate interpretational methodology.

As such, the validity of the eight surveyed approaches could be the subject of further research, in order to assess their validity. A cursory study would suggest that the final two applications (Catholic Holy Years and Anniversary Celebrations) cannot be sustained as appropriate applications of the Jubilee, while the third and fifth interpretations (Restoration of Justice and Present Ethical Paradigm and Future Hope) would seemingly best represent how the Jubilee texts should be applied. Other interpretations (for example, debt cancellation and land rest) only represent a part of the Jubilee precepts, and as such seemingly fall within the broader concept of larger categories of application (such as the restoration of justice).

The proper interpretation and application of the Jubilee, therefore, should be the focus of future study. In some ways this should not be surprising, since there is no evidence that the Jubilee was ever literally practiced in Israel's history. The application of the Jubilee precepts, it seems, remains a challenge for God's people.

Bibliography

- Abesamis, Carlos H. *A Primer on the Biblical Jubilee*. STBTBM 2; London: Columban Faith and Justice Office, 2000.
- Baker, David L. "The Jubilee and the Millennium Holy Years in the Bible and Their Relevance Today." *Themelios* 24, no. 1 (1998): 44-69.
<https://tgc-documents.s3.amazonaws.com/themelios/Themelios24.1.pdf>
- Bergsma, John S. *The Jubilee from Leviticus to Qumran: A History of Interpretation*. VTSup 115, Boston: Brill, 2007.
- Blosser, Donald W. "Jesus and the Jubilee: The Year of Jubilee and Its Significance in the Gospel of Luke." PhD diss., The University of St Andrews, 1979.
- Bruno, Christopher. "'Jesus is our Jubilee' ... But How? The OT Background and Lukan Fulfillment of the Ethics of Jubilee," *JETS* 53, no. 1 (2010): 81-101. https://www.etsjets.org/files/JETS-PDFs/53/53-1/JETS_53-1_081-101_Bruno.pdf

- Buckingham Palace Web Team. "Royal Jubilees: An Introduction." n.p. [Cited 19 May, 2023]. <http://www.thediamondjubilee.org/royal-jubilees-introduction>
- Calvin, John. "The Year of Jubilee, Vol. 2." In *The Harmony of the Law* (Trans. Charles William Bingham. Cited 19 May 2023). <http://www.ccel.org/ccel/calvin/calcom04.pdf>
- Carson, T. and Joann Cerrito, eds., *New Catholic Encyclopedia* 2d ed., 15 vols. New York: Gale, 2003.
- Croatto, José Severino. "Leviticus Jubilee Year to the Prophetic Liberation Time." In *God's Economy: Biblical Studies from Latin America*. Eds. F. Ross Kinsler and Gloria Kinsler. New York: Orbis, 2005.
- Debt Justice, "People of Faith in Action." n.p. [cited 19 May 2023]. <https://debtjustice.org.uk/people-faith-action>
- Debt Justice, "Who We Are," n.p. [cited 19 May 2023]. <https://debtjustice.org.uk/about/how-we-work>
- Dollar Jnr, Creflo A. *Jesus is our Jubilee*. Georgia: Creflo Dollar Ministries, 1999.
- Fager, Jeffrey A. *Land Tenure and the Biblical Jubilee: Uncovering Hebrew Ethics through the Sociology of Knowledge*. JSOTSS 155; Sheffield: JSOT Press, 1993.
- Foley, Brian C. *The Story of the Jubilee Years*. Lancashire: T Snape, 2000.
- Goldingay, John. "Jubilee Tithe," *Transformation* 19, no. 3 (2002): 198. <https://doi.org/10.1177/026537880201900305>
- Griswold, Frank T. *Going Home: An Invitation to Jubilee*. Boston: Cowley, 2000.
- Harris, Maria. *Jubilee Time: Celebrating Women, Spirit, and the Advent of Age*. New York: Bantam, 1996.
- Harris, Maria. *Proclaim Jubilee! A Spirituality for the Twenty-First Century*. Kentucky: Westminster John Knox, 1996.
- Hertig, Paul. "The Jubilee Mission of Jesus in the Gospel of Luke: Reversals of Fortunes." *Missiology: An International Review* 26, no. 2 (April 1998): 167-179. <https://doi.org/10.1177/009182969802600206>
- Hippolytus. *On the Psalms* 1.3-4 (ANF 5:199-200).
- Johnson, Christopher. "Jubilee Ministry: The Bridge between Loving God and Loving Neighbour." *ATR* 92, no. 4 (2010): 799-805.

- https://www.anglicantheologicalreview.org/wp-content/uploads/2020/02/johnson_92.4.pdf
- Jubilee Australia, "What We Do." 2023 [Cited 19 May, 2023].
<https://www.jubileeaustralia.org/about-us/our-mission>
- Jubilee USA Network, "What We Believe." n.p. [Cited 19 May 2023].
<http://www.jubileeusa.org/about-us>
- Jubilee USA Network. "Jubilee Congregations Handbook." [Cited 19 May 2023]. <https://www.jubileeusa.org/faith/jubilee-congregations/jubilee-congregations-information/jubilee-congregations-handbook.html>
- Kawashima, Robert S. "The Jubilee Year and the Return of Cosmic Purity." *The Catholic Biblical Quarterly* 65, no. 3 (July 2003): 370-389.
<https://www.jstor.org/stable/43725007>
- Kinsler, F. Ross and Gloria Kinsler, *The Biblical Jubilee and the Struggle for Life: An Invitation to Personal Ecclesial and Social Transformation*. New York: Orbis, 1999.
- Kinsler, F. Ross and Gloria Kinsler. Eds. *God's Economy: Biblical Studies from Latin America*. New York: Orbis, 2005.
- Luthy, Christopher. *Rethinking the Acceptable Year*. Eugene, OR: Wipf & Stock, 2019.
- Marsh, J. B. T. *The Story of the Jubilee Singers*. 1892, repr. New York: Dover, 2003.
- Nolland, John L. *Luke* (WBC 35A-35C). Ed. Ralph P. Martin; Dallas: Word, 1989.
- North, Robert. *Sociology of the Biblical Jubilee (AnBib 4)*. Rome: Pontifical Bible Institute, 1954.
- O'Grady, Desmond. *Rome Reshaped: Jubilees 1300-2000*. New York: Continuum, 1999.
- Origen. "Another Scholium." In *Syriac Miscellanies*. Trans. B. H. Cowper; Cited 19 May 2023.
https://www.earlychristianwritings.com/fathers/syriac_misc.html#53
- Richard H. Lowery, *Sabbath and Jubilee*. UBT; Missouri: Chalice, 2000.
- Ringe, Sharon H. "The Jubilee Proclamation in the Ministry and Teaching of Jesus: A Tradition-Critical Study in the Synoptic Gospels and Acts." PhD diss., Union Theological Seminary, 1981.

- Ringe, Sharon H. *Jesus, Liberation, and the Biblical Jubilee: Images for Ethics and Christology*. Oregon: Wipf and Stock, 2004.
- Shook, Jill. "What does the Bible say about Today's Housing Crisis? Land, Limits and Jubilee Hospitality." *CE* 5 (2009): 89-92.
- Shook, Jill. Ed. *Making Housing Happen: Faith-based Affordable Housing Models*. Oregon: Wipf and Stock, 2006.
- Sider, Ronald J. *Rich Christians in an Age of Hunger*. Nashville: Thomas Nelson, 2005.
- Sloan, Robert Bryan. *The Favourable Year of the Lord: A Study of Jubiliary Theology in the Gospel of Luke*. Austin, Texas, Schola Press, 1977.
- Spray, Paul. "Five Areas for Jubilee Today." In *The Jubilee Challenge: Utopia or Possibility*. Ed. Hans Ucko, Geneva: WCC Publications, 1997.
- Tan, Kim. *The Jubilee Gospel*. Buckinghamshire: Authentic, 2008.
- Thurston, H. "Holy Year of Jubilee," n.p. [cited 19 May 2023].
<https://www.newadvent.org/cathen/08531c.htm>
- Thurston, Herbert. *The Holy Year of Jubilee*. 1900; repr., Montana: Kessinger, 2009.
- Trocme, André. *Jesus and the Nonviolent Revolution*. Walden, NY: Plough Publishing House, 2014.
- Trocme, André. *Jesus and the Nonviolent Revolution*. Walden, NY: Plough Publishing House, 2014.
- Wesley, John. "Explanatory Notes on the Bible." n.p. [cited 19 May 2023]. <http://www.biblestudytools.com/commentaries/wesleys-explanatory-notes/leviticus/leviticus-25.html>
- White, Dan L. *The Jubilee Principle: God's Plan for Economic Freedom*. Los Angeles: WND Books, 2009.
- World Council of Churches. "The Debt Issue: A Jubilee Call to End the Stranglehold of Debt on Impoverished Peoples." n.p. [Cited 19 May 2023]. <http://www.oikoumene.org/en/resources/documents/wcc-programmes/public-witness-addressing-power-affirming-peace/poverty-wealth-and-ecology/neoliberal-paradigm/debt-issue-a-jubilee-call.html>
- Wright, Christopher J. H. "Biblical Paradigms of Redemption: Exodus, Jubilee and the Cross." In *Transforming the World? The Gospel and Social Responsibility*. Ed. Jamie A. Grant and Dewi A. Hughes. Nottingham: Inter-Varsity, 2009.

Wright, Christopher J. H. *Old Testament Ethics for the People of God*. rev. and enl. ed. Nottingham: Inter-Varsity, 2004.

Wright, Christopher J. H. "Year of Jubilee," *ABD* 3 (1992): 1025-1030.

Yoder, John H. *The Politics of Jesus*. Grand Rapids, MI: Eerdmans, 1994.